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UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

Confession of Faith

Creeds and confessions? High Church or the Low?
I cannot say; but you would vastly please us
If with some pointed Scripture you could show
To which of these belonged the Saviour, Jesus.
I think to all or none. Not curious creeds
Or ordered forms of churchly rule be taught,
But soul of love that blossomed into deeds,
With human good and human blessing fraught.
On me nor priest nor presbyter nor pope,
Bishop nor dean, may stamp a party name;
But Jesus with his largely human scope
The service of my human life may claim.
Let prideful priests do battle about creeds,
The church is mine that does most Christ-like deeds.

—*John Stuart Blackie.*

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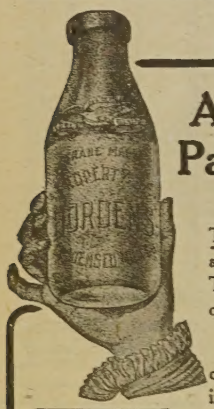

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2. Concerning Seeding: Sowing.
3. Concerning Weeds: Cultivation.
4. Road Making.
5. At the Horse Fair: Breeding.
6. The Harvest Field: Reaping.

We publish elsewhere in this issue the first sermon, "Concerning Soil: Plowing," and commend it most highly to our readers.

—From Hoard's Dairyman for January 25, 1910.
Published Weekly at Fort Atkinson, Wis.

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YOUR ACCOUNT INVITED

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

Volume LXV. THURSDAY, APRIL 14, 1910. NUMBER 1.

For my part, I do not think we have any right to think of a heaven for others, much less of a heaven for ourselves in the world to come, until we are wholly determined to make this world a heaven for our fellow-men, and are hoping, believing, loving and working for that, and for its realization not in a thousand or a million years, but in a nearer and a nearer future.

—*Stopford A. Brooke.*

The philosopher will find much that is amusing in the strong theological and racial mix-up in which the strenuous Roosevelt came near getting entangled at Rome. While the Pope and the Methodists failed to entangle him, the Jewish mayor of Rome succeeded in dining with him without international, interdenominational or interracial complications.

Bolton Hall's books on intensive farming, entitled "Three Acres and Liberty," "The Garden Yard," and "A Little Land and a Living," represent a real missionary spirit. Mr. Hall takes himself seriously and wants the world to receive his message in the same spirit. He offers to lend the last-named book to any one asking for the same by mail, on condition that the book be returned at the end of a month. He says: "I get no profit or royalty on this book; my interest in trying to get the people back to the land is what prompts me to make this offer." It is pleasant also to know that out of the large number of books sent out, he has never yet been cheated.

We hope that many of our readers will be able to read in the *Survey* of April 9, and in the April *Century* the account of the work of the People's Institute of New York under the inspiring leadership of Charles Sprague Smith, whose untimely death in the fifty-eighth year of his age on the 30th ult., will be lamented by all students and workers for the amelioration and elevation of life, and still more by the countless multitudes of New York who have profited by his benign activities. He was such a product of the schools, such a fruitage of the university, as civilization is waiting for. The People's Institute of New York is only thirteen years of age, but it has stimulated workers and shaped their work all over the country. This layman has preached to preachers and has taught churches the better way.

We are accustomed to the phrase "poor whites of the South," but it comes as a shock to read in the communication column of a recent number of the *Survey* of the "poor whites of New England," and to learn that in the very heart of the holiday playground of the wealthy, midst the lovely mountains and alongside of the favorite highway, over which tourist cars roll gaily, there is a growing percentage of "people as ignorantly depraved as those of the Tennessee mountains." Here are men working intermittently in local factories; women who are unable to cook and sew fittingly; with the sex idea dominant in boys and girls, and "the poor house crowded with illegitimate children born to these ignorant, unhappy, forgotten people." The situation is graphically described in the communication to the *Survey* of April 9. Is it possible that the scenery of New England, as the climate in Florida, may have become a menace rather than an asset to the permanent dwellers,—the residents who must dwell there twelve months in the year? The blight of selfish appetite is far-reaching. The tramp, without settled habitation and without an abiding sense of local obligation, is a menace to civilization, whether he be a beggar or a millionaire; whether he steals his ride on a freight train, or goes globe-trotting with Saratoga accompaniments.

It is not pleasant to think of the President of the United States as Pickwick, and yet at the dinner of the "National Arbitration and Peace League" given in New York on the 22d of March, to 500 people at ten dollars a plate, President Taft enacted a role thoroughly Pickwickian, under the auspices of the Society that ought to be called the Pickwick Society rather than receive the utterly misleading title of the National Arbitration and Peace League, whose founder is the redoubtable Hobson, and whose real purpose is the promotion of "adequate armament," a gruesome purpose, which, as the *Advocate of Peace* well says, "They felt compelled to sugar-coat with arbitration and peace" in order to make it palatable to the people. The meeting was held on the eve of the Congressional movement to build two more battleships, at a first cost of over $12,000,000. The first part of the President's speech was given to propounding the commonplace, the unanswerable arguments against war, and in favor of "court settlements" in disputes with nations as individuals. He

recommended the Hague Court; dwelt upon the enormous expense of war; he believed that the people were against it; agreed with Sherman that war is hell; disagreed with those who believe that war is necessary to develop the finer qualities of a nation; and then with Pickwickian agility, he proceeded to indorse the movement for two more battleships this year, and hoped that this would set the pace for every year until the Panama Canal is finished. The condition of the President's state of mind at this banquet would be humorous were it not so ominous. Has it come to this, that the Isthmus of Panama is to be ditched in order that it may be a bristling challenge to war at immeasurable additional cost to the military armament of all nations? The nation has got used to the bathos of Hobson, and has tried to overlook, forget and forgive the barbarous spot in the dauntless spirit of Roosevelt, the "big stick" and all that, but it is a shock of humiliation to find the President of the United States talking Hobsonese in such a humiliating manner. Better, a thousand times better, that the Isthmus be unpierced and the commerce of the world still follow the toilsome route around Cape Horn for fifty years more, than that a new bone of contention, a new irritant, a new camp of indolence, and one more sink-hole for the hard won earnings of toiling people, be established. At the very time, in the very days President Taft was urging these new, costly and dangerous contrivances, "Secretary von Battleship" of the Navy was urging upon the House Naval Affairs Committee, of which we believe Hobson is Chairman, the committing to the junk heap of twenty-six or more battleships because of their uselessness. One of these is only eleven years old, according to the *New York Times*; six of them are but twelve; the oldest but twenty-seven. The original cost for the construction of these rusted kettles was over $50,000,000; their cost of keep, the same authority estimates at not less than $66,000,000, and now they are to be "Oslerized," chloroformed, and "put to sleep," to borrow the significant terms of the *Advocate of Peace*. Surely the remarks of Representative Sherwood of Ohio, before the citizens of South Boston on Evacuation Day are pertinent: "What the country needs more than anything else is more Quakers and fewer battleships." Surely in view of the movement for the Canadian Navy and the silly ambition of Australia to have battleships to play with; with this unctuous Pickwickian spirit dominating the floors of Congress and climbing into the Presidential Chair, the call issued by the American Peace Society to the Superintendents of Public Institutions in all the states and cities of the Union to observe in the public schools of America fitting exercises on the 18th of May, as Peace Day, the anniversary date of the opening of the first Hague Congress, is timely. The trustees of progress are the children; their hearts are vulnerable to the appeals of reason and humanity. They understand symbols and are impressed by them. Let the public school children learn to sing the songs of brotherhood; to repeat the maxims of peace. Let their flag be rimmed with white, according to the suggestion of the Peace Society some years ago. When they sing the "Star Spangled Banner," let them add this or a better stanza:

Our stars and our stripes are now bordered with white,
  To justice and peace all the nations inviting.
'Tis the emblem of love giving might to the right,
  All races and creeds in truth's service uniting,
Not by powder and ball, but through love's louder call
Will the merciful banner yet wave over all.
Oh, the white-bordered banner in beauty shall wave
O'er the lands and the seas, all God's children to save.

Southern Colleges

A correspondent calls the Senior Editor to book for errors in his "Editorial Wanderings, III." Of course it was clearly a slip of the tongue, the pen or the type, that made us place Stetson University as the leading institution of the South. The Editor meant to say the leading institution of Florida, although our correspondent would give the University of Florida, at Gainesville, the precedence in the state of Florida. If this be true, our information was defective. As to our second statement challenged, "Still in the South the Denominational College monopolizes the confidence and enthusiasm of the competent," we intended to say what was said. We believed we were speaking the truth. However, it is evident that our correspondent speaks from closer study and more intimate acquaintance with the details of the situation, and he may be right, so we are glad to give our readers the benefit of his correction:

In Virginia the University of Charlottesville has always attracted the majority of the able students of the State, and the best families of the State. Washington and Lee has always drawn from good families, but it has never been as popular or more than half as large as Charlottesville. The ultra-aristocrats of Virginia have always, until the last fifteen years, gone to Hampden-Sidney College (Episcopalian) and that picturesque old college is now struggling along with eight professors and less than a hundred students. Old Roanoke was the favored college of the families of the south of Virginia and the Shenandoah Valley for more than half a century but, it is so no longer.

In North Carolina the State university at Chapel Hill has always been the bulwark and the pride of the State's "best families." In Kentucky the State only two years ago created a state university and set it up in Lexington. In two years it has grown from a field of blue grass to the leading college in the State. And it is not a Berea either. That it isn't that in part at least is part of its failure,—but it draws from the old families of Lexington, Frankfort, and Louisville. It has already about shattered the time-honored Baptist Kentucky University of Lexington. Moreover the historic Richmond College of Kentucky died and was buried in the year of our Lord 1901, while Center College and Bethel College are gasping for breath.

In Tennessee, the University of the South at Suwanee, and Vanderbilt at Nashville, both of which have made strides, have lost out to the great University of Tennessee, at Knoxville, while the once proud Cumberland is in ashes. The Universities of Georgia, Alabama, and Mississippi are, and for a full century's time have been the educational capitals of these States, respectively graduating the sons of the first families of old aristocracy of the South. There is a wealth of old southern fiction and romance centered in these college towns. Moreover, the University of Georgia was the first university created by a State in America. As a

matter of historical fact the South has shown less favor for the denominational college than the North. Today there is no section of our country where the State college is in greater favor than in the South and there is no section of our country where the denominational colleges are petitioning so piteously for life as in the South. In fact the only place in America where "the denominational college monopolizes the confidence and enthusiasm of the competent" is in New England.

So great is this respect for the State's institutions in the South that Tulane University is now trying desperately to get back under the protecting wing of the Louisiana pelican.

Another Election

The spring elections have come and gone, bringing their surprises, humiliations, encouragements and lessons.

In Illinois there has been what seems a check in the onward flow of the temperance stream, but it can scarcely be more than an eddy, a temporary reaction, which will only contribute to the onward momentum. Illinois is the headquarters of the brewing and distilling interests of the West. The unexpected and startling developments in recent years had aroused the capitalistic forces back of the saloons to desperation, and everything that unlimited capital could do, by legitimate and other means, in the way of appealing to the higher and baser interests involved, was done. As usual, the forces back of the "Dry" movement were not so skillfully managed as the forces where money and not principle was chiefly at stake. But the situation, as we view it, is still hopeful. Publicity, discussion, investigation and experiment are all necessary to enforce the new American estimate of the American saloon, an institution unique in its coarseness, dirtiness and vulgarity. Whatever the ultimate place of alcoholic drinks may be in the future, it grows more and more clear that the present method of handling such drinks and the present method of using them, commercially and socially, will have to go.

In the city of Chicago there was not much to be done except the electing of thirty-one new aldermen, and the result, to say the least, was a tasteless victory to all parties concerned. The Municipal Voters' League tries to persuade itself that "in the main the returns were satisfactory." A few "gray wolves" were driven out, a few more were kept out. Most of the aldermen elected were pledged on paper to the principles of the Municipal Voters' League, but the plain truth must be told, that the candidates were wholly dominated by the partisan manipulators. The "Boss" in most wards had good sense enough not to offend public decency by presenting candidates who were notorious, but, by the same token, he was as careful not to present candidates who were in any way notable or liable to become notable in the struggle for non-partisan administration and for progressive methods in municipal administration. The best that can be said is that these "partisan bosses" presented to the decent people of Chicago on a silver salver candidates of whom intelligent men might well say, "Who is he?" "What is he?" "What has he done to deserve this confidence?" The real answer to all these questions is, He is a man whom the party committeemen of his territory trust; the committeemen's henchmen promoted him at the primaries and watched his interests at the polls. For many years the Municipal Voters' League has rendered high service to the city of Chicago. It has purged the Council of most of its scandalous elements, but because it has never seen the time when it dared jeopardize immediate results by frankly and boldly defying the domination of the parties, because it has been content to allow them to take the initiative and to act only as censors of their action, Chicago is still in the toils of a pernicious partisan domination, and at this writing the democratic and republican partisans are wrangling over a bi-partisan organization of the committees. It is perhaps harder now than it was ten years ago to make a positive contribution to the legislative department of Chicago on independent lines. The attempts to make a conspicuous and worthy contribution to the Council on independent lines were ignominiously defeated. The administration of the city of Chicago is still humiliatingly fettered by a small coterie of republican and democratic committeemen, whose names are a stench in the nostrils of the independent and an humiliation to the ethically free and morally noble voters. The great fight is still ahead of Chicago, and the Municipal Voters' League must re-adjust its battle line or else give way to a more aggressive organization that will assume the initiative and be willing to face short-range defeat in the interest of long-range triumph.

In the country at large the most significant event has been the election of a socialist Mayor in the city of Milwaukee. This, one of the great metropolitan cities of the West, having wearied of the large promises and small fulfillments of republicans and democrats, has dared to defy them all and elect an honest, earnest, enthusiastic working man, against whom there is no shadow of reproach except that he is a "dreamer." This wood-carving astronomer, this German-American student of Marx, is probably as much surprised as the nation is to find himself confronted with these great tasks. That he is sincere and an accomplished student of the fundamental problems of government, all seem to agree. That he is confronted with a tremendous task, he perhaps more than anyone else realizes.

To look at his election in any other light than that of profound national significance is a reproach to the intelligent and a menace to the complacent voter. Milwaukee is not alone. All over the land the cities are full of people who have got tired of boss rule, self-

seeking legislators and partisan executives. With the republican party going wrong these many years and the democratic party going nowhere during the same time, it is no wonder that a party thrilling with a message, instinct with the spirit of reform, guided by impassioned study, should, after twenty years of persistent agitation, enlist the confidence of the majority of voters to the extent at least of giving it a trial, in the conviction that things could not be worse, and they may be better.

This triumph in Milwaukee is a notice served upon the office-seeking and office-holding multitudes in the United States that they must either justify their pretensions or get out of the way. The socialistic party that elected the Mayor of Milwaukee the other day, or a wiser party that will listen to its contentions, emulate its candor, and admit the gruesome situation and carry the problems connected therewith, not to the filibusters on the stump, but to the professors in the universities, the scientific students of statecraft, and the intelligent moralists, the preachers of righteousness, who are determined to interpret the message of religion in terms of civic righteousness and economic justice, is to come into power. There are those now living who will see a socialist or something better occupying the President's Chair in Washington, because the people are becoming weary of the cant, hypocrisy, the selfish dishonesty, the intriguing, the wire-pulling and the manipulating which are deemed as political assets, the conditions of life, by the guardians of both the republican and democratic parties.

Let no one dismiss with a joke or a sneer the handwriting on the Milwaukee wall.

The Abdication of the Parent

The gradual abdication of the parent,—a phrase hardly less strong than that it takes to describe the changing relation between parent and child, which the last fifty years have witnessed in the American home. Abdication in regard to three vital matters,—the child's mental training, the child's religious training, the child's choice of companions; and as resuit of this, so far as it reaches, abdication in regard to the shaping of character and the life-success of one's child.

Abdication in favor of whom? For the training of *mind,* surrender has been made to the teacher of the week-day school. Time was, not long ago, when the brain was not consigned *in toto,* from before alphabet days onward, to the care of outside experts. Parents partnered the teachers both in the stimulus and in the discipline of the school-room; they watched that lessons were learned at home; they helped in getting the lessons; the school-work was supplemented with home-chores and little household responsibilities, which in the bulk made no trifling part of the child's mental outfit. As the rush and strain and fever of modern life have grown, in thousands and thousands of our American homes today all this has passed away, and the outside expert reigns.

Progress in educational aims and methods accounts, in part, for the passing. In upper grades and in High Schools the children are studying subjects that the parents never studied, and really know more than the parent. But the *lack* of educational progress, and the mistakes of the bettering education, its shallowing as breadth is sought at the cost of depth, its over-appeal to interest and its under-appeal to exertion in the child, account for still more of it. Few teachers as yet, and still fewer parents, realize that the will and the conscience are the *most* important elements in winning an education,—more important than anything purely intellectual. It is these, the will and the conscience, which, using books and lessons as tools and the school-room as work-shop, gradually evoke in the child-mind powers of concentration, mental persistence, mental thoroughness and accuracy, high intellectual standards, the sense of intellectual responsibility. Even in Harvard, ex-President Eliot has recently said, "There is a little word more likely to be used towards the under-graduate in the future than in the last few years. That little word is *must.*" *Must* is not *ought*; but the little words are alike in bearing directly on "will." Now through the child's will and conscience a faithful parent, however distanced in topics of study, may, by keeping eye on the work and hand on the shoulder, remain that child's *chief* educator to the very end of school-life. In virtue of them he may even go with his child through Harvard or Vassar without ever seeing the college-walls. He may; but today he seldom does. Busier than ever himself, and humbly conscious of ignorance, he has all but let go of his children's education; hardly knows *what* they are studying, *how* they are studying, *whether* they are really studying. Sometimes, too late, the dismal discovery comes that they can not have studied, so poor are the graduation results. He has signed his name on a monthly report-card sprinkled with Bs and Cs and Ds,—and that has been *his* share, the parent's share, in the whole vital matter. The rest was the business of School Board and teacher, and he has left it to them. The parent has abdicated.

To whom has he surrendered his child's *religious* training? To the Sunday-school teacher. Usually she is a kindly and devoted woman; perhaps "religious" in temperament, perhaps only "ethical"; seldom trained in the fine art of teaching; little versed in the subjects she tries to make interesting; a picker-up of her lesson week by week. Usually, not by any means

always, thus. Often this teacher, to whom the parents, with gray dawning in the hair, entrust their child Sunday by Sunday for religious impression, is an earnest-hearted girl of twenty, with almost all of life's lessons yet to learn herself. Quite possibly the parents do not know her name; probably they have never thought of consulting with her about the child's needs; and probably, too, have never once thanked her for taking their parental place. In the home the mother has doubtless taught that child, in nursery years, some little prayers and hymns; perhaps, but not probably, on Sunday afternoons she spends regularly a "quiet hour" or two with the children gathered around her; perhaps but not probably now, the young child joins in a "quiet moment" at the household meals, and dimly feels its mystic meaning; almost certainly it has never heard the Bible, or a Bible's equivalent, read regularly, reverently, joyously, in the household life; at Sunday-school it studies Bible lessons, as the process is called, but probably finds absolutely no interest in them at home. Time was when these things were not so. Time was, indeed, and not so very far back, when there was no Sunday-school in existence endeavoring to better the home. Time was when prayer, hymn, Bible-reading, "grace" at the table, church-going as the elders' Sunday habit, were parts of the household life, the practice and the expression of the religious sense pervading it,—each and all having influence, half unconscious, half-conscious, on the children's heart and life; and when the parents felt responsibility for the religiousness—call it the "reverence"—as well as for the honesty and kindness and courtesy and the reading and writing and arithmetic of those children. For good or for ill, or for both, these old-time customs have all but died out, and nothing yet in the modern home has risen to take their place. The parents have abdicated.

In the third vital matter, that of the child's *companionship,* to whom have they surrendered? This time to the child itself,—aged ten, twelve, fifteen years. Look almost anywhere and we see the signs of loosened parent-hold and of children adrift. To suggest the pity of it in questions: Are the little school-friendships watched, guided, taken in charge, by the two trustees at home,—to be discouraged and checked perhaps, to be welcomed and fostered perhaps, as *they* deem it best for the half-grown babies? Entrance into the High School,—is it synonymous with entrance into "club" life for the little men and women? and is it school or the club, study or the play, that seems to be the side-show as one catches the talk of the boys and girls? The party-going, the theater-going,—does parental common-sense with firm yea and nay, or does the child's wish and "doing what all the others are doing," regulate the frequency of it, and the hours of coming and going, and the degree of grown-upishness? The real "social center" for children of 1910,—is it still the Home? The prime confidants, the closest of comrades through the adolescent years, —are they still Mother and Father? Vital questions, —the child's career a few years later depending much on the answers. And here again the all-too-true word for many and many a parent is—abdication.

To justify this progressive abdication much is said about the child's "individuality," and the need of respecting it. The child should be spared parental impress, in any case perilously strong,—it is said. "Child-rights" involve much greater freedom than used to be accorded. "Democracy" includes the child's autonomy. Especially in regard to religion let children start *de novo,* without handicap from what their parents have learned by life's experience to think true. So runs the plea. Now and then we see a humble-minded mother who feels that she owes *reparation* to her child for bringing it into the world; and she seeks to provide the reparation due by deliberately striving to leave the child unimpressed by further influences from her personality. We call that humble mother morbid; yet she is but the morbid extreme of many, not at all humble, who practise today her principle as the norm of child-culture. In place of argument with them, let us ask them and ourselves three questions, which perhaps at bottom are one:

(1) In the progress of human civilization has the time arrived when fathers and mothers, instead of gradually lifting the hand from the child's shoulder through its *later* teens,—as Nature prescribes in any case,—should take care to lift it well off in the *earliest* teens, or even before? And if they do so, will the race then rise all the faster?

(2) "We live," it is said, "in the century of the child." Child-study, child-science, child-protection, child-legislation, child-welfare,—never in the world's history, has so much been said and done about these things as today. Of all forms of "national conservation," the conservation of the child is by far the most important; all other kinds of conservation are for its sake. To secure effective co-operation between the many groups of those now working in this behalf, a national association, "the Child Conference for Research and Welfare" has recently come into existence; and the question of a Children's Bureau as a department of the Federal Government is pending today in bills before Congress. Now all this immense new interest in the child, in his rights, his needs, his importance, coincides in time with the parental abdication that has been described. How are the two processes related? As counter-currents, or as parts of one forward-streaming tendency?

(3) Is the tendency to parental abdication really but one phase of the rising "social consciousness," that is moving "the community" to assert *its* interests,

its responsibility, its authority, so strongly and in so many ways today? Instead of the "abdication," should we say the "socializing," of parenthood? Was old Greek Plato's recipe a prophecy, at last coming true,—Let the State, not the Home, provide nursery and nurse to rear the coming generations?

Whatever be the true answers to these questions, much is left to the parental function, after all. Physical birth, carrying with it spiritual birth and all the outfit of "heredity,"—still quite an item! Nursery days,—important as dawn is to daylight. General character-influences radiating from parental examples, standards, ideals,—influences not only unescapable for good and ill, but dominant above all others, spite of the parent's abdications; yet how much lessened by those three great surrenders!

And one other thing is certain. *Un*conscious re-adjustment of parenthood to the conditions of modern civilization is evidently well under way; but *conscious* re-adjustment is becoming a necessity, if only to adjust the unconscious. And as it comes, we may see, as in so many other cases we find, that the first blind, unconscious movement has carried us too far. Are we near the turning of the tide? It may be. Graft seems abundant in the capitols today,—whole files of politicians seem to have abdicated statesmanship and even common honor; but Governor Hughes of New York has just said, "The time is not far distant when any bribery in legislative halls will be absolutely unthinkable, and nobody will be able to live under the suspicion of it." Greed seems abundant in all business today, and monopolies ride trampling and triumphant; but, though there will be more of them, the great captains of economic wrong are beginning to turn back to the public their ill-gotten gain, and the hand-writing is on the wall against the Rockefellers and Carnegies of the future. So it may be with the abdication of the parent. Signs of awakening to the mistake and peril of it multiply. Whatever new methods of child-culture may develop, the time is not far distant, one may hope, when certain old relations between parent and child will revive, and anything like real parental abdication become unthinkable,—no decent parent able to live under the suspicion of it!

W. C. Gannett.

UNAWARES

A song welled up in the singer's heart
(Like a song in the throat of a bird),
And loud he sang and far it rang,—
For his heart was strangely stirred;
And he sang for the very joy of song,
With no thought of one who heard.

Within the listener's wayward soul
A heavenly patience grew.
He fared on his way with a benison
On the singer, who never knew
How the careless song of an idle hour
Had shaped a life anew.

——*Alice Williams Brotherton.*

THE PULPIT

Stadia of Faith

A Sermon by Rev. George W. Cooke of Westfield, Mass.

It is evident that there can be but one truth, as there can be theoretically but one God. Equally evident is it, however, that men may see the truth in many forms, and that God may have as many kinds of manifestation as there are types of men. The simple fact is that all truth is a human expression, that is, that all opinions and beliefs are shaped by the human beings through whom they find utterance. The time and place, the influence of tradition and education, the mental capacity of the individual, the degree of freedom each individual has for independent thought, —all these causes have to do with the beliefs men accept. While there is theoretically but one God, these human influences are powerful enough to give him many names and characters, as they appeal to different men in different times and countries.

Allowing for these diversities of human capacity, it cannot but seem strange that there should be so many religions and churches in the world. In our own country there are more than a hundred religious denominations, of which many differ but little from each other. Between these sects there have been strong feelings of jealousy, which have not yet wholly disappeared; and too often they seek zealously to proselyte from each other. But is there not something humiliating in being shut in to one sect and to feel obliged to defend its methods and to accept its teachings? The conviction is growing that no sect is broad enough for the sympathetic mind that sees good men everywhere, that sees sincerity and earnestness in all religious bodies, and that sees in every creed something important towards a complete statement of the truth. At a recent conference in Boston on country churches, one clergyman proposed that in the remoter regions, where sectarian jealousies are yet very strong and where many persons will not attend any church but one of their own denomination, ministers should be ordained into several denominations in order to overcome this difficulty. The suggestion is a most sensible one, for why should not an earnest man work with Congregationalists, Baptists, Methodists and Episcopalians, and with their entire approval?

What we need in religion today is the breaking down of the partition wall of sect and the bringing of men together to stand face to face with each other. Not only are there good men and sincere men in all denominations, but these good and sincere men are sustained and helped by the creeds they accept and the worship in which they take part. This being true, we cannot but marvel sometimes that all persons and churches cannot come together and work for the ends they have in common, which must be the most important things simply because they are held in common. The very sincerity of men ought to make them friendly to each other and ready to co-operate in all good works.

Why is it, therefore, that we have so many sects, and that the number is increasing? Even those who are

young can remember the beginnings of the Christian Science denomination, as well as the Theosophist, New Thought and Ethical Culture movements. There is much talk of the union of religious bodies; but the simple fact is that new denominations are increasing more rapidly than the union of old ones. Then, again, we need some way of looking at the spirit of sectarianism that will enable us to regard it with appreciation, that will show us its good side and its elements of strength. Is it not possible to regard other religious denominations without feelings of jealousy, not as enemies, not as those who are working against us, but as neighbors and friends, as co-workers and helpers? If we can so regard them, not with reference to the question of their beliefs or their forms of worship, but as steps or stages in the processes of human development, it will give us more kindly feelings toward them and help to promote unity and goodwill. In fact, a considerable degree of progress has been made in this direction, and the old spirit of theological controversy has largely disappeared. We are only at the beginnings as yet, however; and the sectarian influences which divide men from each other still remain far too powerful for the real interests of religion and ethics.

From the point of view of our own religious education as Christians, we are strongly inclined to regard all other religions as mere superstitions, as false and pernicious in their teachings. The Protestant frequently regards the Catholic in this manner and condemns him as representing all which is superstitious and harmful. Would it not be better to look at all religions, even the lowest and the grossest, as having some measure of truth in them? Do men anywhere so love error that they prefer what is childish and foolish to what is noble and beautiful? Let us not forget how powerful with us are the associations of childhood, and that we love that to which we have been always accustomed. We are Catholics, Episcopalians, Methodists, Congregationalists or Unitarians because we have been brought up in one or another of these churches, and have come to associate our beliefs and hopes with that one in which we have been educated. The Unitarian would in most cases be quite as good a Catholic if he were trained in that church. Equally true is it that the Episcopalian, in the large majority of instances, would be an excellent Unitarian with the right kind of education. So it is that we are Christians solely because educated as Christians, and we would with equal readiness conform to the teachings and practices of Mohammedans in a country where Mohammed is accepted as the prophet of God, or of Buddhists where that faith is taught.

I do not wish to imply in the slightest degree that one sect is fully as worthy as another or that all religions are alike true in their teachings. What I wish to assert is, that we are in childhood and youth powerfully influenced by imitation, that we learn from our associations to appreciate what has become familiar, and that our sectarian connections are nearly always the result of our training. A small minority of men and women only select their creed or their church as the result of deliberate individual choice after thorough investigation of the problems involved. This ought to influence us to feel kindly towards those whose education has been other than our own. Their beliefs do not represent individual but social opinion. The forms of worship to which they conform are results of long ages of growth, and are types of racial, not of personal faith.

A truth of the first importance is that we do not belong to one church or another as the result of heredity. We are not born with any inherited preference for Methodism or Christianity. The child of Christian parents, trained from infancy by Mohammedans, will not show any slightest preference for the faith of those who gave him birth. All that heredity does for the individual, in so far as religion is concerned, is to give him a religious diathesis, as it were. A child may be born with a natural tendency to a rational or mystical, a practical or emotional form of religion, but with no specific preference for any sect, religion, or form of worship.

Religion, in the specific form it takes in individual cases, is almost wholly the result of education. Some men are born religious, and some are born indifferent to religion; but no one is born Catholic, or Unitarian, or even Christian. The specific form of faith we accept is invariably the result of tradition, or social heredity, or the sum total of the results of training brought to bear upon us in the formative period of our lives. It is, therefore, to environment in the broadest meaning of that word that we owe our specific form of religious faith, not to heredity. We are not Christians because we were born in a Christian land of Christian parents; but we have been trained as Christian because born in a Christian land of Christian parents.

If we study the growth of sentiment and opinion in the life of any individual, consider how unlike is his religion at six from that at sixteen, and how far this differs from what it is at fifty, we will see in this development of individual sentiment and belief an admirable indication of the stages through which mankind has passed during the ages of its mental and spiritual evolution. If we consider what is the religion of a child of three or four years, how crude and materialistic it is, how rude are its conceptions of God and the future life, we shall be prepared to think kindly of the child-religions of the world and the equally crude rites and beliefs they indicate. When we compare the religious attitude of a youth with that of a mature man or woman, we shall be able in some just degree to estimate the youthful religions and their peculiarities. Then, if we remember that there are men and women who have arrived at full mental stature, and take into consideration the fact that some religions have reached comparative maturity, we shall be prepared to recognize the real value of a rational religion. When we consider the religions of savage and barbarous peoples, it is wise to remember that these are in the childish or youthful stages of growth, and accord them charity of interpretation, such as that with which we treat the acts and opinions of the young. The only qualification to this statement which needs to be made is that there may be such a thing as atavism or reversion in religion as in heredity, that religions reach a stage when they grow no more or when they go backwards to superstition and credulity.

In dealing with all religions outside Christianity this recognition of stages or steps in growth is essential, in order to have a just appreciation of their merits

and defects, and in order that we may be charitable in our thoughts of them. When we come inside Christianity another rule may apply, which is that temperament, mental constitution or diathesis, and education are controlling influences. Of course, this is true in all religions, from the lowest to the highest; but we come more definitely to recognize them and the importance of their application within the limits of our own religious experiences. In a word, we must recognize that the sects, in so far as their existence is justified, represent types of thought or emotion or temperament. Evidently the Methodist church gives a home to those who are emotional and enthusiastic, as does the Episcopalian to those who love good form, who desire stateliness and fitness in worship, and who are influenced by considerations of propriety and dignity. The Congregational church offers room for those who are believers in a democratic religion, and one that gives opportunity for the individual expression of opinion. Then there are churches which lay emphasis on a single rite or belief, as the Baptist and Universalist. Again, there are churches like the Christian Scientist, which go back to ancient practices discarded or ignored by other churches; and like the Mormon, which take up customs and beliefs that belong to the youth of religion, because its members accept literally all that they find written in the Bible. It does not follow, however, that all Methodists are the victims of sentiment, for the reason that men of a rational temperament may be born and trained in that church, as religious enthusiasts may appear among Episcopalians. In its beginnings a church may draw to itself those of a particular type, as we now see taking place among the Christian Scientists; but ultimately it must deal with all kinds of character and types of thought. Its initiatives, its history, the class in society it represents, will give it a character of its own, which it will seek to impress upon all who come within its membership. Those of other specific types of mind will sometimes find themselves not at home within these limits, and if the friction is sufficiently great they will seek a truer fellowship elsewhere.

Because there are many kinds of men there are many kinds of religion. Such has always been the case, and such always will be. It is impossible to bring all persons to think alike, and it is undesirable. When men are left free in religion, they will accept that which is fitted to their individual needs and which gives them most of help and encouragement. For this reason it is that our own country, which leaves all persons free in religion and which supports no church, offers the spectacle of a greater religious interest than any country where one or more churches are supported by the government. The fact is that with the utmost freedom given men to seek the church they prefer, in nearly all cases they will accept that in which they were trained.

Religion is not a problem in science or a question in philosophy, that is, it is not primarily a matter of truth; but it is a sentiment, a feeling, an impulse towards right living, a motive that leads to conduct. This being its nature, no formula that states truth merely can ever be satisfactory finally to all men and women; and only by force can any great number of persons or all the persons in one nation be brought into one church. The dream of a universal church of mankind in this sense can be a dream only, and will not be realized. Unity of creed is an impossibility, except to small groups of persons who have had a like education, accept the same traditions, live under the same economic and social environment, and have had essentially the same heredity.

What it is possible to secure, and what ought to be secured, is the co-operation of all sects for the promotion of the interests of the higher moral and spiritual life, and for the work of practical human service. While men cannot all think alike, and therefore cannot all believe alike, it is possible to put creeds and ceremonies to one side for the sake of accomplishing such good in the world as united action will bring about. This does not mean that anyone is to be required to abandon his own personal faith, but that he should bring it to bear on the interests which men hold in common. On this basis of union for social progress and for ethical culture, and no other, it is desirable that effective co-operation shall be secured, and that sectarian jealousy and proselytism shall be wholly discarded. Why should one family hate another or feel jealous of it? Each has its own place and mission, because it has its own autonomy and social functions. Why should one religious denomination hate another or feel any jealousy of its successes? Each appeals to those who belong to it by education or temperamental affinity, and to those whom it can most effectually help. There should be, consequently, mutual encouragement and the most kindly feeling between those bodies which are working for the same individual and ethical results, each in its own way, according to the needs of its constituents and its own genius.

Is it true, then, that there is nothing to prefer as between the different denominations? Is one quite as good as another? Has no one of them the truth in its keeping? In so far as truth is concerned I cannot see that there is any choice whatever, except to the individual who prefers one or the other, according to his personal needs. Each has some peculiar historical associations that fit it to the needs of a particular group of persons; but as to any one having a monopoly of essential and permanent truth in any sense or measure, such claim is wholly without foundation. If the Presbyterian plants himself on the Bible, the Catholic on the tradition coming from the Apostles, and the Episcopalian on the Prayer Book as embodying the continuous life of the church, the one claim is precisely as good as the other; and neither is worth anything except to those who make it.

No creed whatever, taken merely as a set of intellectual statements, as an attempt finally to define man's relations to the universe and its source, ever made any person juster or truer or ever became a force to transform the life of nations; but creeds as ethical convictions and working forces of social energy, have accomplished most worthy results. Wherever men are alive to moral worth and spiritual ideals, there is something being done that makes for better living and for social progress. Wherever they feel moved by profound ethical convictions, there they fight their way against temptations to higher forms of conduct. Wherever great deeds are being done sincerely and

wisely, there men believe in something greater than themselves, which they reverence.

We may without hesitation accept the conclusion that what divides men is crude or false, and that what unites them is true. It is the speculative side of religion, its metaphysics, that which has no real foundation in fact or life, that must be sloughed off to make way for the growth of the higher truth; but too often these are replaced by what is essentially the same in character, though in a degree more rational. It comes about, however, that the evolutionary process sifts out theory and speculation, and yet brings us to the deeper and permanent realities.

Childish as some religions may be, there is none which fails in some degree to affirm love and good-will as of the highest value. Even among the rudest peoples we find the higher human virtues accepted with simple and direct confidence, such as is not always found in the most advanced nations. Civilization does not always bring advance in moral practice, for the complexities and inequalities of life it develops too often obscure the more positive social virtues. Its infinitely complex interests of corporation and great business obscure the plain commands against theft, murder, and envy. A return to the primitive virtues is one of the ideals of all progressive religion, for the reason that these virtues are more social and more just. Such a religion must disentagle what is fundamental and restore it to a place of ethical supremacy for the individual and society alike.

We are slowly coming to realize that speculative theology,—and all theology is little more than speculative,—not only has no life-giving power, but that it has been the chief cause of religious division, hatred, and persecution. While it is retained, even in an attenuated form, and made the basis of religious union, it is impossible to unite men for any great combined effort at human uplift. It is not essential that metaphysics should be wholly discarded from religion; but it is impossible that it should be made the basis of union if there is to be a national expression of the desire for an ideal life.

The individual may believe what he will, accept whatever speculations he may find satisfactory, but he has no right whatever to impose them on any other person. Absolute freedom of personal opinion should be fundamental and guaranteed to all, in so far as it remains opinion and not practice. It is harmless, even when it is fanatical and foolish; but it provides an outlet for individual assertion which is its own restraint and cure. Persecution of even the mildest social type, the kind which now remains actively in operation, cannot cure men of thinking; and it makes them tenacious of what they would otherwise soon forget. It should therefore cease to have any effect upon social life or religious convictions.

The only fundamental basis of union among men is that of human service or social fellowship. Such service may be of the widest diversity, and cannot be confined within the limits of charity and altruism. The good-will created by community of ideas is frequently of greater advantage than that produced by feeling or sentiment. Yet we should not disregard the immense gain of common desires or community of sentiments. These enable us to act together, for the common good, with just regard to the needs of the individual, and with due recognition of the demands for social welfare.

Two tendencies are showing themselves within the organized phases of religion. The first of these demands complete freedom of thought, affirms the right of the individual to formulate his own speculations, and rejects all attempts to require men to think alike in order that religion may be served. The second recognizes that religion is a vast social force, that men necessarily feel and act alike, and that community of motives and interests unite men in regard to all that concerns human responsibility. The first of these tendencies has regard to the needs of the individual, the second to those of society. They are not antagonistic, but co-operative, and mutually support each other.

Enough has been said in regard to freedom of thought. That has been affirmed and secured. We are only beginning to recognize the worth of that community of social sentiment which has been and must be the basis of all genuine religion. In the early ages the community, whether clan, tribe, nation or family, had but one religion, the basis of its sentiment of common origin and obligation. When men come again to live a truly social life they will arrive at a corporate faith, a communal ritual, a national unity of feeling and ideal. In a word, a new church is being born, outgrowth of the developing social consciousness, affirmation of the co-operative spirit as pervasive of society, and recognition of the eternal need men have for what is ideal. It will not deny God, but affirm him (and her),—for God is quite as much feminine as masculine,—to be the continually operative law of the unity of nature and humanity alike. It will not dogmatize about immortality, but affirm that every individual life is conserved in the onward growth of mankind, and that the universe cannot spare what it has once created so precious as a human soul. It will accept Jesus as the great prophet of good-will and fellowship, the friend of all who labor and the encourager of all who would live in the spirit. It will reaffirm the sanctities of the universe of man and make it clear to men that fellowship, justice, and community of interests are above all things great and beautiful.

We need not fear that the new social ideals, the oncoming of the co-operative commonwealth, the federation of the world in the Parliament of Man, will destroy religion or disregard its great and tender sanctities. We may be sure that it will realize them as never before, and that it will for the first time make possible obedience to the golden rule of love and fellowship, establish a church truly Catholic, and make possible a ritual that shall be artistic, inspiring, and rational. With the elimination of sect, metaphysics, and dogmatism, it will be possible for all men to unite in a religion which will express and interpret the longings, the hopes, the sorrows, and the aspirations of men of all forms of culture and of every social class.

It must follow that when the social consciousness of men is truly awake, when war, greed and Mammon have died away, that men will come into a community of fellowship with each other that will rest on economic and co-operative bases, but also on those which are ethical and spiritual. When there is leisure for art, poetry, beauty, science, meditation, and deepest thought, and enough of it so that all men may

share in its advantages, then will men develop new and grander ideals that will demand common utterance. Then it will be realized that men cannot find God, immortality and duty, to borrow the phrase of Kant, in any form of individual theory or belief; but that some grand communal utterance through music, poetry, the drama, oratory and painting, joined with noble architecture and sculpture, or all these blended into a common interpretation of man's ideal desires and ethical motives, alone can make possible an insight into the greater meanings of the universe, the higher inspirations of humanity, and the feeling of union with the Eternal which gives assurance of a continuing life. From such a ritual the creed will drop away, the metaphysics disappear; but the deepened social consciousness will remain, the mystic feeling of unity with nature and man will increase, and there will develop more and more the joy of the ideal, the life of beauty, the spirit of fellowship, and the motive of ethical sincerity and justice. In this there will be a new religion and a church will develop that will be really concerned about the needs of men. It will not promote class feeling, nor will it be under the control and support of the merely prosperous and fashionable. It will not represent or prepare for a world beyond the grave; but it will help men to live here and now, its spirit will be fellowship, its motive the service of man.

When this church comes it will be seen that no church now existing represents or expresses what we need, that they are all childish and crude, that they do not and cannot speak for men and women who have grown to scientific maturity. They stand for privilege, the substitution of class advantage for ethical sincerity, the transfer of the effects of wrongdoing from the guilty to the innocent, and the assumption that God will accept a ceremonial purity in place of a life rightly lived without other requirement.

The new church will consist not in mere repetition of prayers, rituals and beliefs, but in a deepened ethical purpose, a real comradeship of all the members of the nation, a glorious conviction that life may be made beautiful and happy for all, and in an impassioned but purified desire that no one shall live in want, misery and sorrow.

Such a church will express the aspirations, the hopes, the ideals of the nation, and it will bind all the people into one great democratic fellowship. Whether it will call itself Christian or not cannot be of much importance, if any but the real spirit of Christ will be in it,—the spirit which opens the prison doors and allows all captives of superstition and injustice to go free. It will be the church of the people, of those who labor, and of those who dream great dreams of future good, in art, poetry, song. Its creed will be science; its ritual human service, and all which brings men into closer fellowship; and its prayer those ideal desires for what is beautiful in conduct and noble in ethical purpose, which give deepest inward satisfaction. It will bring men together to take counsel of each other, to gain instruction in all which makes for knowledge and right living, and for renewing the consecrating ties of comradeship and democratic loyalty. Such a church may not be established today or tomorrow; but when the real co-operative commonwealth has arrived it will be central to its enduring life and growth.

THE STUDY TABLE

Reveries and Other Poems

Readers of UNITY for some years back will remember the appearance in its columns of a poem in memory of Henry M. Simmons of Minneapolis, written by the author of this book of poetry. It was Professor Hult's testimony to the influence of the man who had carried him over from his ancestral Lutheranism, through a period of doubt and distress, into the larger religious thought of today. Part of the memorial poem reappears in this volume,* together with many evidences of varying moods of doubt and of faith, the product of the transition period. In fact a large part of Mr. Hult's poetry is religious in the best and deepest sense,—it is the voice of mysticism striving for utterance in modern terms. And the utterance is strong and sweet. Mr. Hult has an exceptional command of language, an exceptional sense of form, a keen ear for the music of his verse, an unusual power of imagery. His high degree of success with the sonnet, that most difficult form to do well, is the measure of his mastery. A single quatrain will illustrate the cameo-like quality of much of his verse, as well as his frequent employment of biblical references:

> "Still giant Wrong stands boastful and elate:
> But ominously laughs the Book of Fate;
> And History, breathless, hears it polishing
> Fine pebbles for some epoch-making sling."

Of his longer poems perhaps the most interesting is "The Prairie," in which he has interpreted with beauty and with spiritual insight the message of the Dakota prairies to his heart. Altogether this is a quite unusual book of poetry. The author has a high degree of literary skill, but he has far more than dexterity,—he has a genuine spiritual message to impart, wherein he differs from a good many who can today write very passable verse. True lovers of noble poetry should become acquainted with this book.

HENRY WILDER FOOTE.

THE HYKSOS

My heart stirs fluttering in my breast
  At the first south-blown clouds of spring,
And moves me to a strange unrest
  The whistle of a wild duck's wing.
The first warm glance the sun doth fling
  Lifts the pale grasses where they lie,
And to my ear the west winds bring
  The prairie chicken's lonesome cry.

And following each its several bent
  The free winds rustling come and go;
They fan my brow with discontent,
  They drive wild restless waves that grow.
Upon my calm life's placid flow,
  And sudden floods resistless pour
Where grassy banks, down sloping low,
The swelling stream restrain no more.

I would be gone I know not where!
  I would some nobler thought might thrill
My soul than yet! Down from the bare
  Cropped pastures of thy old-time hill,
Dwelling in tents that fold at will,
  Brown Shepherd Sire! descends from thee
This legacy of habit. Still
The Nomad's spirit stirs in me.

—*Henry W. Taylor.*

*Reveries and Other Poems, by Gottfried Hult, G. P. Putnam's Sons, New York. pp. 148.

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THE FIELD

"The World is my Country, to do good is my Religion."

FOREIGN NOTES

GLEANINGS FROM A BERLIN PAPER—President of the *Deutscher Protestantenverein* and member of the *Reichstag*, Karl Schrader, contributes a leading article to the *Berliner Tageblatt* of March 25, on the subject of the approaching Congress of Free Christianity and Religious Progress to be held in Berlin. As far as actual information is concerned the article contains little that Secretary Wendte has not already made known to readers of the *Christian Register* and UNITY, but it is interesting to see from time to time what is being done to advertise the Congress in Germany. The announcement is made that invitations to the Congress will soon be sent out, signed by a large number of distinguished men and women. A large participation of foreign delegates, particularly from the United States of North America, is already assured. It may be well to remind our readers that this Congress meets in Berlin, August 6-10, and that the American party of members and delegates sails from Boston by special steamer, July 13.

Roosevelt is the subject of the next item to catch the eye in the paper before me. Under the caption "Guest of the Kaiser," announcement is made that, by special invitation of the Kaiser, the ex-President will occupy rooms in the royal palace during his stay in Berlin, instead of stopping at the American legation as expected. The only other person not of princely rank so honored recently was Count Zeppelin.

Great interest is also taken in the approaching meeting of Roosevelt and Gifford Pinchot, as appears from another item in the same paper, where this summoning of Pinchot, following hard upon the Insurgents' victory in Congress and the Democratic one in the Massachusetts election, is thought to presage Roosevelt's speedy re-entrance into politics.

The passing away of the Viscount Eugene Melchior de Vogue, at Paris, March 24, may well be noted in our columns. I fancy there are many beside the writer who owe to this well-known author much of their interest in Russian literature.

Viscount de Vogue is said to have been one of the very few French aristocrats of the present day who inherited the literary talent of the pre-revolutionary aristocracy and attained to a chair in the French Academy purely on the strength of his name. Since the death of the Duke de Broglie, De Vogue and the Count Dhaussonville, author of certain studies in national economics that are well worth reading, have been the only really literary members of the old academic ducal party. His writings, says the sketch before me, were characterized by a clear, beautiful style, though verging at times on the sentimentally pathetic. A novel, Jean d'Agreve, and an essay published on the occasion of the death of the old Emperor William I., are mentioned as productions suffering from this tendency toward the declamatory, though the latter, when the chauvinistic temper of the French people, at the time, is taken into account, gives proof of a chivalrous disposition. His literary reputation was based on his studies in Russian literature, he being one of the first to make Tolstoy and Dostojewski known to Europe.

In appearance and bearing, Viscount de Vogue was a finished man of the world, and the very elegant, fashionably dressed academician was to be seen in the sporting season at all the races, and in summer in the great luxurious hotels of Normandy and Switzerland. He was a member of the most select clubs and, owing to his many-sided activity, his large family connection, his talent and the charm of his personality, he played a conspicuous part in Parisian life. His death came suddenly at the age of 61.

M. E. H.

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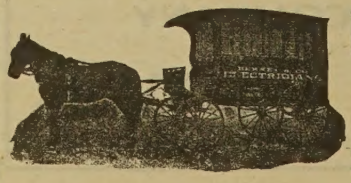

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